

Franciscan Herald and Forum

Courtesy
is one of
the properties
of the
Lord

St. Francis of Assisi

FEBRUARY 1957

Franciscan Herald and Forum

Official Organ of the Third Order of St. Francis in North America.

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Published monthly at 1434 W. 51st St. Chicago 9, Ill., U.S.A., Tel. YArds 7-2100

Entered as second class matter March 23, 1940, at the Post Office at Chicago, Illinois, under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized April 1, 1934.

\$2.00 a year; 20c a copy

COVER TEXT: For Francis courtesy was the perfect living of charity and its external expression. Says Chesterton: "There was never a man who looked into those brown burning eyes without being certain that Francis Bernardone was really interested in *him*. . . Now for this particular moral and religious idea there is no external expression except courtesy. Exhortation does not express it, for it is not mere abstract enthusiasm; beneficence does not express it, for it is not mere pity. It can only be conveyed by a certain grand manner which may be called good manners. . . St. Francis, in the bare simplicity of his life, had clung to one rag of luxury; the manners of the court. But whereas in a court there is one king and a hundred courtiers, in this story there was one courtier, moving among a hundred kings. For he treated the whole mob of men as a mob of kings."

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CENTRAL OFFICE

NEWS-LETTER

Third Order Takes Over Filmstrip Slide Service Detroit Headquarters at Your Service

THE FEDERATED THIRD ORDER Provinces have launched a new project. It is a Filmstrip Slide Service. It is not a commercial venture, but a non-profit co-operative. This service enables members to rent 100,000 religious and secular filmstrip pictures for use in study clubs, convert instruction classes, adult education courses and a host of other purposes.

Some of the filmstrips cover:

1. Lives of the Saints: St. Francis of Assisi, St. Clare, St. Louis IX, St. Elizabeth, St. Thomas More, St. Rose of Viterbo and many others.
2. Complete instruction on the Catechism
3. Special features on Holy Mass and the Rosary
4. Church History, the Missions and Vocations
5. The Bible and the Shrines of Mary
6. U. S. History and Catholics in American Life
7. Educational Features and Social Studies
8. Science and Nature Study
9. Many other topics

Headquarters of This Project

For information and service write to Co-op Parish Activities Service, 15928 Grand River Ave., Detroit 27, Michigan. Mr. Leo Leddy, consultant on the Executive Board of the Third Order, will be in charge of this project. Direct all inquiries to him.

This project had been the lifetime hobby of Fr. George Nell of Teutopolis, Illinois. Many of these filmstrips are his personal work. He also wrote excellent lecture sheets to accompany his own filmstrips. The careful study and research put into these make them priceless in themselves.

Father Nell has generously and graciously turned over his entire service to the Third Order. He believes the Third Order can carry on his apostolate, and the officers of the Third Order Executive Board and the Reverend Commissaries feel privileged to continue it. Father Nell wishes it to be a complete gift, even to the point of paying all shipping charges to Detroit and putting the new headquarters in operation. He will loan his present staff to the Detroit headquarters until Mr. Leo Leddy and his staff are ready to operate on their own. As of January 7, 1957, the Detroit headquarters will be ready to serve you.

Indeed the Third Order owes a true debt of gratitude for his gift and for his confidence in the Third Order Organization. May St. Francis obtain many of God's blessings for Fr. Nell and his staff. This staff includes Miss Edith Feldhake and Mary Weishaar who have been active in this apostolate many years and has done much to help Fr. Nell make it what it is.

Membership and Dues

Any fraternity, parish, school, group, or individual willing to co-operate may become a member of Co-op Parish Activities Service. Members pay an annual fee of \$20.00, which entitles the members to make use of any or all of the Parish Co-op Activities Service for one year.

Membership Guarantee

The guaranteed membership plan adopted in 1928 has worked out so satisfactorily that it has been continued ever since. According to this plan, P.A.S. must produce a greater saving for members than the annual \$20.00 membership fee. If within the year P.A.S. fails to do this for any reason whatsoever, THE MEMBER BEING THE JUDGE, his membership is advanced to the next year without paying any fee for that year. In this way, the group or individual who seldom use the service, will have a continued paid up membership from year to year, entitling it or him to whatever P.A.S. services they may want. Through this guarantee feature the P.A.S. membership is not an expense to the group or individuals, but a paying investment.

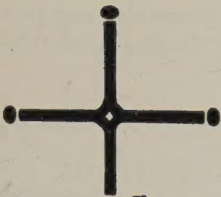
Special Catalog

You can obtain a copy of the Co-op Activities Catalog by writing to 15928 Grand River Ave., Detroit 27, Michigan. It explains:

1. PRODUCTION

In addition to the free rental service, P.A.S. co-operatively produces filmstrips which are not otherwise available. The

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FRANCISCAN Herald and FORUM

APPLYING CHRISTIANITY IN THE SPIRIT OF ST. FRANCIS

FEBRUARY, 1957

VOL. XXXVI

NUMBER 2



LIFT UP YOUR HEADS

MANY PEOPLE WERE shocked recently to learn that *Colliers* and *Women's Home Companion* magazines had ceased publication due to alleged heavy financial losses, though the magazines had a circulation of more than four millions.

It is small consolation to the struggling Catholic Press to see these Cedars of Lebanon fall—and to see them fall precisely at the point where most Catholic publications have their eye to achievement: huge circulation! Overhead, production, spiraling costs, can kill the golden-egg-laying-hen as surely as no circulation. And it may not always be due to bad management.

The Catholic Press in the U. S. reflects the continual growth of the Catholic population. It has a circulation of about 25 million with close to 600 publications, that is, newspapers and magazines.

There are about 110 weekly diocesan newspapers, few of them over a circulation of 100,000. Besides the diocesan newspapers, there are many excellent magazines for family reading. In recent years, however, there are an increasing number of educational magazines and professional journals for almost every profession, thus giving the Catholic educator and professional man no excuse for not relating his profession to his faith. Years ago there were no such magazines. Today we have a

number of competent theological and philosophical journals, cultural Catholic magazines, political reviews, and magazines dealing with the Catholic social order.

Besides that we see the rise of the professional magazines for doctors, lawyers, journalists, nurses, priests, actors.

Even in our limited Franciscan circles we have seen a great amount of progress in the last ten years in the publication field. On the whole, we believe, most of the Franciscan publications have "lifted up their heads" from the sunken and shrunken little beggars that they appeared to be. Most of them have "anointed their heads" and don't show the fasting, prayer and penance that may go on "inside them" in order to keep them going. They have the joyful look of Francis and they are telling the story of St. Francis and the Franciscan movement in lively words and with a gay step.

The past years have seen an increasing number of publications on St. Francis, St. Clare and Franciscanism that are down to the level of children. There have been a good number of publications for the juvenile. And the *Words* of St. Francis have been collected and published in one book together with some of the other "text" books. At every level there have been solid publications on St. Francis and Franciscanism to join hands in a united front to make the Franciscan Message known to the modern world.

The problem of producing more such publications is always the problem of volume. So accustomed are the buyers of Franciscan material to the fact that they can get a pocketbook for a quarter that they sometimes are disappointed that Franciscan material cannot be sold equally as cheap. They forget that the pocketbook probably was printed in an edition of more than 250,000 while the Franciscan publication ran an edition of not more than 2,500! Nor do we have 90% tax dollars to invest in our ventures so that if they fail we can take a low blow tax deduction.

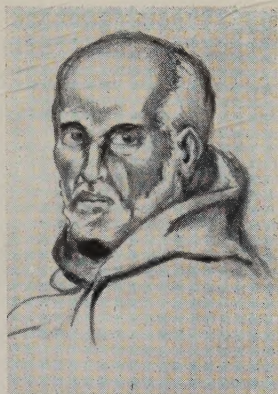
We certainly do not disparage the bargain hunter. But neither should the bargain hunting border on miserliness. Nor is bankruptcy a testimony to the spirit of poverty. But with the Catholic Press in general and the Franciscan Press in particular, it has been an uphill battle to gather resources in order to be able to publish. Every other Catholic institution that has grown in the past twenty-five years has had to be heavily subsidized. Not so the Catholic or the Franciscan Press. It has had to make it on its own. And make it, it will. But it needs continual understanding and cooperation.

Luke Wadding

Churchman, Franciscan, Patriot

"After his reception into the Franciscan Order, one can scarcely credit the number and the magnitude of the works at which he labored and which he successfully concluded, on behalf of the Church, his Order, and his country . . . For many reasons, the Franciscan family, as well as the whole Irish race, will celebrate the tercentenary of the day on which death came serenely to that admirable disciple of the Patriarch of Assisi, that most devoted defender in your land of the Catholic religion, the untiring helper of the Roman Pontiffs, the exacting worker in the history of the Franciscans."

POPE PIUS XII



"LUKE WADDING, the glory and pride of the Franciscan Order, whose memory it is your wish to honor with due meed of praise on the tercentenary of his death . . . You have in him a noble pattern of religious life, you have in him an admirable example of virtue combined with patriotism." So wrote His Holiness, Pope Pius XII to Cardinal John D'Alton, Archbishop of Armagh on September 22, 1956, the eve of the first celebration commemorating the tercentenary of the death of Fr. Luke Wadding.

The whole Franciscan Order looks back at Luke Wadding as the man who almost singlehandedly saved scholarship for the Order when the works of earlier Franciscan scholars were in danger of being lost forever in the upheaval of the Reformation.

His life was thumbnail-sketched by

Cardinal D'Alton recently at the opening of Luke Wadding's Tercentenary.

"He served his Order with the greatest distinction and fidelity. He was responsible for establishing the Irish Franciscans in St. Isidore's (Rome), which holds cherished memories for so many Irishmen from its foundation down to our own day. One feels that the spirit of Luke Wadding, with his lean ascetic face so finely portrayed by Ribera, is still a dominant influence in the College halls and cloisters. There he matured as a scholar with a remarkably wide range of learning. His literary achievements were acclaimed in every Catholic country in Europe. Two of his works, his monumental History (An-

by Mark Hegener O.F.M.

nales) of his Order, and his masterly edition of Duns Scotus, would have sufficed to keep most scholars busy for a life-time, but they were only a small part of the writings that came from his versatile and indefatigable pen. In St. Isidore's he established a tradition of scholarship and especially of historical research, which is being worthily maintained by the Irish Franciscans of the present day."

In Rome, the beautiful church and convent of St. Isidore, which he founded on the slopes of the Pincian hill, remains a memorial to his name; and for the last three hundred years it has been the chief focus of Irish interest in the Holy City, and the seat of scholarship by the Irish Franciscans.

From Ireland to Rome

Luke Wadding was the son of a wealthy merchant of Waterford, a thriving commercial town, when the great Franciscan was born there in 1588. He was from Anglo-Norman stock, that settled in Ireland after the Norman Invasion during the 13th and following centuries. In a large family of 14 children, Luke learned the pious practices which were the foundation for his great devotion to the Mother of God.

At the age of 14, Luke's parents died of the plague. Though he had been given a good education in Ireland, it was impossible for him to enter higher studies because of the Penal Laws which had crippled all Catholic life in Ireland. Luke's older brother Matthew therefore took the boy of 15 to Lisbon, Portugal to enter the Irish College there, which was conducted by the Jesuits.

After finishing his philosophy, he decided to join the Franciscan Order, entering the novitiate at Oporto. When he had finished his theology

at the University of Coimbra, he was ordained in 1613 at the age of 25. Noted for his learning, his mastery in disputation, his command of languages, Luke Wadding was appointed professor of Theology at the Franciscan College of Salamanca where he remained until 1618.

Just at that time the Minister General of the Franciscans, Fra Antonio a Trejo, was made Bishop of Cartagena. Philip III of Spain invited him to go to Pope Paul V as his Legate Extraordinary in order to hasten the proclamation of the doctrine of the Immaculate Conception. The Bishop needed a man of piety and learning to assist him at the Vatican. Father Wadding, the unknown Irishman, aged 30, was chosen to be theologian to the Embassy.

In Rome Luke Wadding began his literary endeavors which have been left as his permanent legacy to the Franciscan Order and to the world. In addition to his work in connection with the doctrine of the Immaculate Conception, Luke Wadding's great ambition was to bring to light the forgotten works of the early Franciscan writers, and vindicate the literary reputation of his Order.

Literary Projects

The Minister General approved of Luke's project and instructed him to edit the old Franciscan writings and rescue them from the oblivion into which they had been allowed to sink for so long. As his assistant, Luke was given Father Anthony Hickey of Thomon, then professor of theology at the Franciscan house of studies in Cologne.

The writings of St. Francis of Assisi were Luke Wadding's first task; he collected them and published them. Next he edited and published the Hebrew Concordance of the Bible by

a recently deceased Franciscan, Marius Calasius together with Fra. Angelo de Paz' Commentaries on the Gospel of St. Luke. These were the first of a long series of books which he was to edit and publish during the remaining years of his life.

One of the most important literary tasks was the editing of the works of the 13th century Franciscan philosopher and theologian, John Duns Scotus, one of the earliest advocates of the doctrine of the Immaculate Conception. The material had to be collected from libraries scattered throughout Europe; the compilation of the work took him four years.

A still vaster and more engrossing project was the writing of the History of the Franciscan Order, from the days of St. Francis. This work, begun by Luke Wadding, is now kept up by Franciscan scholars today. The *Annales*, as Luke completed them in 1654, filled eight large volumes which he published over a period of 30 years. To the end of his days, he spared no pains to make known the forgotten works of Franciscan authors, and give proof of the love of learning and scholarship in the Franciscan Order.

In 1644 Wadding published the life of John Duns Scotus after he had brought out the works of Scotus in 16 volumes in 1639. Other books published in his later years include a volume in which he listed all the Franciscan writers whose names he had discovered in the course of his years of research; also an account of many Franciscan martyrs.

All of his literary activity was carried out with numerous other responsibilities weighing him down: the establishment of the Irish College of San Isidoro on the Pincian Hill, tasks which the Vatican gave him, being superior of a large house of studies

together with his vital interest in Irish politics. What labor it cost him can be gathered from the words he wrote in the Preface to the sixth volume of the "*Annales Minorum*" where he states that the volume "was brought forth under the immense burden of different occupations. It is the work of the night time, the whole day having been employed in heavy duties."

San Isidoro Founded

Luke Wadding's talents and personality brought him universal esteem in Rome and in Vatican circles. The Pope, Cardinal Borghese and Prince Borghese, as well as the ambassadors and ministers connected with the Vatican, asked Wadding's advice, especially on matters concerning Ireland. In 1625 Luke Wadding was able to establish the Irish College of San Isidoro.

Since the 13th century, there had been no house in Rome for the reception of Irish pilgrims, such as almost every other nation had in Rome. The opportunity came and Luke Wadding seized upon it. Some years previously a group of discalced Spanish Franciscans, who had been living at the great Ara Coeli monastery, were given permission to build a hostel of their own near the Piazza Barberini. They dedicated the church to the recently canonized St. Isidore the Farmer. But the Spanish friars found the expense of the undertaking beyond their means. Who would take this off their hands?

The General of the Order urged Luke Wadding to find a solution to the heavy debt under which the Order was laboring with St. Isidore's. Wadding consulted Pope Urban VIII and his nephew Prince Barberini. Both advised Wadding to take over the abandoned buildings and promised their

protection and help. With this assurance and assistance, Luke arranged to pay off the debts on the house and church; the General agreed to reserve the buildings as a College for the Friars of the Strict Observance, belonging to the Irish nation.

Thirty Irish friars called to Rome from various countries, formed the nucleus of the first Irish Franciscan community at San Isidoro's. Luke Wadding worked with his colleagues with such zeal and ability that they made St. Isidore's a center of international importance for the Franciscan Order, as well as for the Irish nation. His great ambition was to prepare the young Franciscan clerics to be the leaders of their people on their return to Ireland. It needed leadership badly, for when Cromwell left Ireland in May 1650, the country was in a pitiable state. The puritans wielded absolute power. Numbers of Irish soldiers were sold as slaves, or transported to the West Indies. Wadding felt the tragedy keenly, but it made him work only the harder during his remaining few years to obtain religious freedom for his countrymen.

Wadding lived through the reign of

five Popes who treated him with great consideration, as did the Cardinals and the Roman princes. He was Guardian five times during a period of 25 years and most of the work he had set out as a young man to accomplish had been completed when illness came upon him in 1650.

In 1657—he was then in his seventieth year—Wadding fell ill of a fever. It was soon apparent that the end was drawing near. He received the news with intense joy, welcoming Death as St. Francis had done. Our Lady, it seemed to him, was at the foot of his sick bed. To her, to whom he had devoted the first years of his life in Rome, he attributed any success his work had achieved.

The words he wrote when dedicating the last volume of the "Annales Minorum" to King Philip IV of Spain, give some idea what his feelings had been during the last years of his life: "At length, after the voyages of years, tossed about by the storms of the wide seas, I gather in the sails of my worn-out ship and rest in harbor. Old age is now pressing upon me, and in my effete body, the spirit at last acknowledges that it is unequal to the burden of the work."



GUIDELINES TO GOD

by Albert Nimeth O.F.M.

HAVE YOU EVER OBSERVED an artist at work? Notice how intently he studies his model. His eyes travel constantly from canvas to model, from model to canvas. He does not dare take his eyes off the model for fear of missing something. He stands back to study the features then tries to capture the details in color. Another scrutiny; another comparison. His secret is: keep your eye on the model.

We are artists. All of us. Our life is the canvas and the events of daily life make up our colors and tools. The picture we have to reproduce on our canvas of life is Christ. He is our model. If anyone thinks he can do this job well without keeping his eye on the model, he is fooling no one but himself. We simply cannot paint the picture unless we study the model intently. First we study the broad outlines and then the fine details. Bit by bit, slowly, sometimes laboriously we reproduce that model on the canvas of our life. Unless we study Christ, we shall never know him. Unless we know him, we shall never be able to reproduce him. The secret of success in the art work of sanctity is: keep your eye on the model.

How can Christ serve as our model? At first glance it may strike us as fan-

tastic. In taking Christ as our model, however, we are not to aim at an exact parallel. That would be toying with the impossible. Christ's day is not our day; the circumstances of his life are not the circumstances of our lives. The events in the life of Christ are peculiarly his own just as the events in our lives are peculiarly our own. Rather we look beneath the circumstances and activity and try to discover those deep moral truths and principles which guided them. As we study the life of Christ, we are to let our findings color our activity.

We have to strive to live and work for truth as Christ lived and worked for it. We must hate sham and hypocrisy as he hated them. We must develop courage and fearlessness in the face of opposition. We must seek to acquire some of his patience and kindness, his love and tolerance, his understanding and gentleness. We have to try to merge our personalities with the personality of Christ so that our life begins to reflect the life and spirit of Christ. We must so live that the pattern set by the example of Christ becomes the very substance of our lives. Only then will we have successfully accomplished the art-work assigned to us. ●

Mr. Kellenberg is Assistant Professor of Law at the University of Notre Dame. This talk was delivered at a Communion Breakfast to the Pittsburgh tertiaries.

Saint Francis and the Spirit of Adventure

by Conrad Kellenberg, Tertiary

THE OTHER DAY I SAW a comic strip that warmed my heart. A little boy about four years old was talking to his playmate, a girl of the same age. As men often attempt to do with women, he was trying to impress her. "I have big plans, Cindy," he said, "I'm going to travel all over. I'll go to China and I'll fight lions in Africa. I'm going to sail the seven seas and see the whole world." "That sounds wonderful, Winthrop," his companion replied, "when are you going to start?" "Well," answered Winthrop, "next year my mother is going to let me go across the street by myself."

I chuckled and mentally congratulated Winthrop. To him, crossing a street by himself meant the beginning of adventure. But then a few questions began to bother me.

At one time crossing a street alone was an adventure for every one of us. When did it lose its charm? And I also began to wonder, why can't Winthrop be forever satisfied with adventures like crossing streets by himself? Why have his parents and friends made him think of adult adventure in terms of sailing the seven seas and fighting lions in Africa?

And all of a sudden I began to hope that Winthrop would grow up to forget his dreams of fighting lions and visiting China. I hoped that instead he would be that remarkable person who would continue even as an adult to feel a sense of adventure every time he crossed a street or engaged in the ordinary activities of life. In short, *I hoped that Winthrop would grow up to think like Saint Francis.*

It would be safe to say that Francis of Assisi was a master of the art of recognizing true adventures and rejecting the false ones. You will remember that his father, Peter Bernardone, was one of the wealthiest men of his city. As the apple of a rich and indulgent father's eye, Francis in his young manhood was quite a "gay blade." He was fond of a sumptuous dinner, a beaker or two of wine, and songs of wild exploits. He could have continued to spend the remainder of his life in what we would call "the nightclub set." He could have traveled through all of the countries of Europe in the finest style. He could have passed his days in eating and sightseeing, and his nights in gambling and enjoying the company of beautiful women. And after his

father's death he would have been entitled to all of the family riches. He might have married a wealthy young lady, lived in a palace, and been a local prince of a sort.

A few years later the youthful Francis decided to become a soldier. What magnificent opportunities lay open to him now! The beginning of the thirteenth century was the heyday of chivalry, and all of the balladeers sang the story of the Knights of the Round Table to a fascinated populace. Francis too could have been a knight. He could have been a valiant Ivanhoe or another Robin Hood. He might have shown his mettle in the tournaments, or gone to war and returned with all of the glamor and glory that surrounded the head of a victorious knight.

But Francis turned his back on all the deeds that the world would call adventures. He chose instead to live as simply as he could, in poverty and prayer, doing manual work, helping his neighbor and caring for his spiritual family. He tried to avoid the limelight whenever possible. His chivalrous spirit was expressed in a kinship with all of nature: his Sisters the birds, his Brothers the fire and the sun. And at the end he passed from this world singing.

For Francis had discovered the secret that most people never discover—that true adventure lies not in wild living or in feats of outward bravery, but rather in living a good, useful, brave, Christian life. To such a soul, even death can be another adventure.

The Path to Adventure

The average man today has never found the path to adventure. On every train, bus or streetcar, the faces of most of the passengers reveal that they are bored with living. They daydream about adventure, and they read

historical novels and attend "thriller" movies and watch cowboy programs on television, but they miss the adventure that lurks in their own backyards. Even when some extraordinary event—like the birth of a baby—comes along, they are only momentarily stimulated.

The average man not only fails to recognize adventure on his own doorstep, but even runs away from it when he can. The first great adventure that he tries to escape is the adventure of making up his own mind. The ordinary man is constantly looking for an "authority," to save him the trouble of thinking for himself. He accepts as gospel what Mickey Mantle tells him about cereal and what Bing Crosby tells him about cigarettes. The tremendous success of the advertising industry is proof of that. He depends on the reviewers to tell him what to think about a new book, and on prominent scientists to give him an appraisal of religious beliefs.

As Catholics, we find the last-mentioned instance rather amusing. But I must confess that I believe we have our own faults in this matter of believing "authorities," like the other members of society. There are a great many Catholics, who have what I call an "ISDC complex." They feel it safe to rely on a man's opinion in political and other secular matters merely because that man happens to be an INTELLIGENT, SINCERE, DEVOUT CATHOLIC. But there is an even greater danger in this "ISDC" approach. The danger is that he may fail to realize that there are intelligent, sincere, devout Catholics on all sides of these pressing national and international questions.

I would like to demonstrate the truth of that last statement. Let us take the United Nations question for an example.

There is at least one diocesan paper, which advances the argument that since the United Nations has made some concessions to godless governments, the United States should have nothing more to do with it. On the other hand, such Catholic publications as *America* and *Commonweal*, while admitting that the United Nations is far from perfect, tell us that it is the best agency available for us to share our democratic ideas with foreign countries and to reduce international tensions.

There is the question of public welfare programs, many inaugurated by the New Deal. Some say they are evil; others as sincere and devout say they are good and necessary.

On the labor question, we have divided opinion as to how powerful organized labor is or should become.

Integration poses a problem which has brought out the best and the worst in Catholics who all think themselves equally sincere, devout and intelligent.

The manner of handling the Communist threat has stirred up a lot of words, much heat and in the end a good deal of light.

Freudian psychology has brought varying opinions as to theory and application from prominent Catholic philosophers and psychiatrists.

Indecent Literature problem has proposed solutions from both ends of a difficult stick to handle.

The last idea in the world that I would want you to get from this discussion is that I consider these disagreements a bad thing, for I have no such opinion. In the basic principles and beliefs of Catholicism we must all be, and we are, one. But in the application of those principles we may well disagree and, so long as the principles are not violated, disagreement is often a healthy sign.

But I consider it very unhealthy for

any Catholic to fail to recognize that such disagreements exist. I think it very unhealthy for any Catholic to agree with the first Catholic columnist he reads, and then to neglect or refuse to look any further. For some of the ideas that I mentioned above are, in my opinion, reasonable though wrong. Others are, again in my opinion, dangerous, vicious, unChristian, and even grievously sinful except for the invincible ignorance of their advocates.

What Is the Remedy?

Should we ordinary people throw up our hands in despair of finding the right answers to these questions, since there is disagreement among the ISDCs? I hope that we do not. For there is a more sensible course of action open to us.

IN THE FIRST PLACE, we should learn as much as we can about these matters by reading those newspapers, magazines and books that appear to be fairly objective in stating the facts. If a publication habitually distorts the facts, it may not be obvious to us at first, but sooner or later we shall notice the distortions. And after getting the facts we should look at the arguments that flow from them.

The next step is the crucial one. After obtaining as many of the facts and arguments as possible, we must decide which of the arguments are most reasonable and right. Unfortunately this may be a more difficult task because many of us nowadays have lost the habit of thinking complex ideas through and reaching a decision. Our rapid-fire civilization is principally at fault. But we must not be led into the error of imagining that it is possible to reach decisions on all-important questions during a discussion or speech, or while reading an article on the train. Rather, we must store up the facts and arguments in our

memories and form our judgments in some sort of seclusion, using all of the resources of intelligence, charity and courage with which God has endowed us.

► The first pitfall that we must avoid is the slogan or catchword. All of us, I imagine, would quickly realize that a statement like "All negroes are lazy" is a slogan that is as stupid as it is cruel. But we sometimes tend to forget that such expressions as "creeping Socialism" and "the right to work" may also be shallow and vague concepts that are only poor substitutes for deep and sober thought.

► Secondly, and this may surprise you, I think that most of the time we have to avoid the obvious answer as well. While attending a play of Oscar Wilde's, I remember hearing one character say, "That is the truth, pure and simple." And his companion replied, "The truth, my dear fellow, is seldom pure and never simple." There is a good deal of accuracy in the statement that the truth is never simple. To my distress, I have usually found in the past that the idea that seemed most obvious to me at first glance generally turned out to be untrue. Now when any statement seems too glib or too perfect I am inclined to suspect it. What Baron von Hugel, a great Catholic layman, called "the sober second thought" is usually what I come to stand by in the end.

► Next we must, in our judging, beware of what Pope Pius XII has described as "a blind attachment to the past." It is so easy to let habit rule our thoughts, and to adhere to a position because it was the right solution a century ago. "Look with a sure eye to the times and the hour," said the Pope, "to learn of new needs and new remedies." At the same time it would, of course, be foolish to reject an idea only because it has a long history.

► Lastly, we must have the courage to choose and, more important, to act when once we have chosen. It is difficult to follow one course of action when its merits outweigh those of another only slightly. It is even more difficult to resist the strong desire to conform—to think what our friends are thinking and do what our friends are doing.

But this in itself is a grand adventure! It is an adventure that St. Francis made no attempt to avoid. What comes to my mind is the picture of Francis placing before his father the money and fine clothing he had received from him. It had taken Francis almost three years to make the decision to follow the way of Christ, but once he had made up his mind, no human on earth could shake his purpose. The same was true at a later date when Francis was deciding on a way of life for his Orders. "Do that which is good in your own eyes," Cardinal Hugolin told him. But Francis did not need the advice; all his life his final decision on any important question was made in accordance with his own conscience. That is why the noble words which he spoke on his deathbed, "I have done what was mine to do," carry so much meaning for us in these times.

THERE IS A SECOND WAY of avoiding adventure, practiced by the ordinary man. In many ways it is connected with the first. Both proceed from insecurity and uncertainty. It is the vice of restricting oneself in discussion and action to the company of those who are like unto ourselves. We have all seen and felt the dire effects of clannishness in groups of economic society. A great deal of the "money" clannishness has disappeared from this country. But unfortunately there is another type of clannishness which, though understandable in the light of

our national history, is nevertheless as restrictive and insidious as the economic. It is the distressing phenomenon of religious clannishness.

We Catholics are by no means alone in this failing. But it is disturbing to see so many of us who still hide behind what has been aptly termed "an incense curtain." Several months ago, some Catholic friends of mine who live in a Chicago suburb were urged to drop their membership in a community bridge club in favor of a Catholic bridge club started in their parish. Is there any room in Catholicism for such narrowness of outlook? I think there is not.

There are, of course, reasons lying back of this Catholic clannishness. With some, I suspect that the answer may be pride. "Since we have the true religion, we need have nothing to do with others," they seem to be saying, but their lack of humility is equalled by their lack of logic.

With most of us, I think that fear is the cause. Some of this may be a carry-over from the days of our grandfathers who had to huddle together for protection against the Know-Nothings, the so-called American Protective Association, the Ku Klux Klan, and employers who had signs put up that read, "No Catholics Need Apply." But those conditions are, fortunately, only the rare exception today, and with the death of the condition should have come the death of the excuse.

More basic is our fear of not being able in discussion to give as good an account of Catholicism as we would like, or the fear of surrendering some vital point in the heat of argument. The only remedy for this sort of fear is knowledge and the conviction that comes with making up our own minds.

But what about the few who have no sense of decency or religion.

Should we isolate ourselves from their company? In the majority of cases, I would be inclined to say "yes," for our own protection. I am reminded, however, of Saint Francis' attitude on two occasions: the first, the time that he reproved the friars who sent away the leper who blasphemed Christ and the Virgin Mary; the second, when he demanded a sympathetic approach toward those who had run away from his Order and cursed it. In the face of such an example, is not even this final sacrifice of our sensitivity to blasphemy demanded of us? I do not know the answer, but I suspect what Francis' advice would be.

If in our contacts with those who are not of our faith, the talk turns to religion, we must preserve what I choose to call a spirit of intellectual generosity. This does not involve surrendering an iota of our own religious convictions. It only means making a strong attempt to understand and sympathize with the other fellow, to show by our attention to his statements and our kindly manner that, if we cannot agree with him, we still love him.

Loving All

► What are the advantages of co-operating with those who reject our religious beliefs? I think that we Catholics can gain something by the association. If it is true, as an editorial in *Our Sunday Visitor* stated a few weeks ago, that "too many modern Catholics let their love stop with God," perhaps we can re-learn from Protestant example the truth that we should not have forgotten—that the second Great Commandment demands love for neighbor as well. The Protestant custom of welcoming newcomers to the parish is one instance of love of neighbor that we Catholics might well resurrect.

► Secondly, I think that many of us

can gain from Protestants a finer realization of the tremendous importance of the laity in the Church. With the Protestant Reformation and the need to assert the priestly authority, this Catholic principle was almost completely submerged. It has taken four hundred years for some Catholics to re-discover it, but many of our number have not heard of the discovery.

► Third, we can gain an increase of the knowledge of truth in many areas. It is foolish for us to imagine that, because our church is the One True Church, we cannot profit in secular subjects from non-Catholic thought. "Blessed is he who is edified by all he sees or hears," said Friar Giles seven hundred years ago. Bishop Sheil echoed that statement recently when he remarked, "Truth remains truth no matter how far from Catholicity or Christianity the possessor of that truth may stand."

► Next, I think that we can overcome in the exchange of ideas a great deal of the stagnation and mediocrity that often attends exclusively Catholic organizations. It is easy to understand why this is so. Do you think the Notre Dame football team would be as good as it is if it played only Catholic teams?

► The principal reason, however, for cooperating with those of other faiths is that we may be incidentally given the chance to supply a need. We say that the non-Catholic is in error, but we really mean that he possesses only part of the truth. Error is really partial truth. As Samuel Johnson said, the man who comes from Protestantism to Catholicism "is only superadding to what he already has." In order to reach the full truth about religion, a non-Catholic may need the additional help that only a Catholic friend can give. For that reason, our

obligation to respond to such a cry of need is a serious one. As Christ commanded Francis, so also would our Father command us, "I have not chosen you for yourself alone, but also for the salvation of others."

And as Francis was commanded by Christ, so did he act. Francis never shrank from contact with those to whom he had an initial aversion. I could cite many examples from his life to prove my statement, but I am going to mention only the episode that can be said to mark the real beginning of his conversion. You recall, I know, the story of St. Francis' meeting with the leper. It was only after he embraced the leper that Francis seemed to find real joy in religion. I do not mean to intimate that those who disagree with us in religious matters are lepers in any sense. I suggest merely that we, the followers of Francis, may find true religious joy and adventure only when we too throw our arms figuratively around all men of good will and take them to our hearts as brothers.

Daily Adventure

Moreover I feel that we shall find true adventure in all of life's experiences if we take the trouble to recognize it. Adventure is ours for the recognition and acceptance of it. Marriage, for example, is an adventure: an adventure of creation. It is amazing that God should have chosen to make men and women slightly incomplete, like a Michelangelo statue, leaving it to marriage to smooth off the rough spots for most of us. It may be surprising but it is certainly true to say that a wife assists God not only in the creation of her children, but also in putting the finishing touches to his creation of her husband. This can be a lifelong adventure if each partner

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Tertiary Pen Profiles

by Mark Hegener O.F.M.



The Canonization of St. Thomas More and St. John Fisher took place on May 19, 1935. Pope Pius XI delivered a homily before the Solemn Mass at St. Peter's in which he declared the new Saints to be "the leaders and chieftains of that illustrious band of men who from all classes of the people, from every part of Great Britain, resisted the new errors with unflinching spirit, and in shedding their blood testified their loyal devotedness to the Holy See."

BUTLER'S LIVES

"**O**F two evils you should always choose the less," quipped Thomas More when someone remarked about the smallness of his wife. When his beard was on the block and the executioner's axe was ready to fall, he turned and smiled, gently lifting the beard from the block as he said, "The beard has committed no treason." It was grown *after* his arrest and imprisonment for treason in the Tower of London.

This genial man of learning, who carried his learning lightly and took his faith seriously, is a symbol of strength to those who refuse to bow to the opinion of majorities and a Francis-like man to imitate in the zest with which he lived, and the nonchalant mirth with which he died.

Fourteen years before Columbus discovered America, Thomas More

was born in London in 1478. At the age of thirteen, he was taken into the household of Archbishop Morton, Archbishop of Canterbury and Lord Chancellor of the realm. Impressed by the boy, the Archbishop sent Thomas on to higher studies at Oxford in 1492. After two years (he was only sixteen!) the boy was taken away from Oxford and put to study law, first at New Inn and then at Lincoln's Inn. There he remained until he was called to the bar a few years later, possibly when he was barely 20.

A brilliant lawyer, More rose fast in political life. At the same time he grew in spiritual life, having become a Franciscan Tertiary, and living near the London Charterhouse, he shared the religious life of the Carthusians as much as possible. Between a love for the classics and a love for the

writings of the Fathers of the Church, he kept a well balanced reading diet.

More's first marriage was a happy one. Unfortunately his wife died when they had been married only six years; she had borne him three daughters and a son.

He soon married again, chiefly for the sake of the children. Though his second wife was a good woman and a fine mother to the children, she was commonplace and unimaginative. More, however, kept up a happy family life. Many have been inspired by his domestic life and he might really be called a patron saint of family living. He was very tactful, and he seems to have needed much tact and selflessness in dealing with his second wife.

Erasmus, the greatest scholar of many generations and a life-long friend of More, wrote of him: "You will scarcely find a husband who by authority or severity has gained such ready compliance as More by *playful flattery* . . . With the same address he guides his whole household, in which there are no disturbances or strife. If such arise, he immediately appeases it and sets alight again, never conceiving enmity himself nor making an enemy. Indeed there seems to be a kind of fateful happiness in this house, so that no one has lived in it without rising to higher fortune; no member of it ever incurred any stain on his reputation."

When Henry VIII ascended the throne, More rose to power in a rapid series of steps. But More had no illusions about Henry's friendship. "If my head would win him a castle in France," he said, "it would not fail

to go." And go it soon would! Luther had broken with the Church in 1517; the cancer spread through Europe and over to England. Henry, with More's help, wrote a reply to Luther called "Defence of the Seven Sacraments" for which he was honored with the title "Defensor Fidei"—Defender of the Faith, a title still carried by England's royalty.

In 1527 Henry's own change became apparent, not theological but matrimonial. No declaration of nullity could be obtained nor was it possible. Chancellor Cardinal Wolsey was dismissed from office and from the court for his failure to obtain a decree of nullity. More succeeded Wolsey.

Never before had a layman held this position. More resigned in 1530 after two years in office, living in retirement for the next 18 months. Then in March 1534, the Act of Succession was passed, requiring all who should be called upon to take an oath of acknowledging the children of Henry and Anne Boleyn as lawful heirs to the throne; to this was added a clause repudiating "any foreign authority, prince or potentate." This was obviously aimed at the Pope. On April 14 More was summoned to Lambeth to take the oath. He refused to take it, and was imprisoned in the Tower of London.

Though he suffered greatly, his habitual gaiety remained with him. Bishop St. John Fisher was his fellow prisoner. On July 6, 1535, More was beheaded on Tower Hill; John Fisher was killed a few days earlier on June 22. Their joint feast is kept on July 9.



"Regarding my choice of life, it seems clear that God wants me to embrace the ordinary state as my means to sanctity. I hope that neither the senses nor any human consideration have brought me to this decision. I decide henceforth to regard my studies and my calling as God's will. This duty must be my means to glorify God, in whose hands I put all my concern for success."

DIARY OF VICO NECCHI

THE now aged Fr. Augustino Gemelli O.F.M., founder and rector of the only Catholic University in Italy, the University of Milan, president of the Pontifical Academy of Science, was once brought to his knees by the challenge of a little unassuming doctor who had the courage of his conviction: Dr. Vico Necchi.

It happened in an army barracks in 1902. Gemelli was a liberal, left-wing pink socialist. Both Necchi and Gemelli were young doctors in the army. Franciscan clerics and student priests had been drafted and billeted with the doctors. They knelt down at night to say their prayers. Gemelli scoffed. Necchi threw him the challenge: "Would you have the courage to do what they are doing amid all the scorn they have received?" Necchi fell to his knees with the clerics. Gemelli in time surrendered, converted, and joined the Franciscan order.

Necchi wavered regarding his own vocation. He had joined the Third Order as a young medical student at the University of Pavia. But then Vico met Victoria della Silvas, a kindred soul. Look at the love-note from Vico to Victoria: "You ask me to guess the virtue you like best. It is self-forgetfulness. And the fault you despise most? It is self-worship. And

your dream? It is peace in the family, and some contention with the world for the good of our neighbor. And the object of your thoughts? Well, think a little and you will guess. And your best authors? Thomas a Kempis and the author of *The Betrothed* (Manzoni). And your heroines? The martyrs, a Christian mother, a Sister of Charity."

Vico was born in industrial Milan in 1876. His father died when Vico was a baby. After marrying again, Vico's mother did almost everything to discourage the boy's piety. Almost in spite of all circumstances Vico grew in virtue and in love of God. Conflicts at home, a naturally nervous and sensitive temperament, together with overwork during his student days brought Vico to the brink of collapse. The awful state lasted about a year.

Vico records in his diary the various ups and downs. God had him plod along this rough, narrow path that he might later be a help to his fellow-men. It was precisely such nervous disorders that later became Vico's special field in his medical practice and research. During World War I he devoted himself increasingly to the study of all that we called shell-shock and later, battle fatigue.

With Gemelli he set up a medical laboratory for the observation and

cure of abnormal children. Parents flocked to him with their unfortunate little ones. In ten years (working at the laboratory only one day a week) he examined 2,180 abnormal children, bringing them relief and comfort. To this little known branch of medical research, Necchi contributed several important papers on new methods in the treatment of psychic and moral abnormalities in children.

Necchi's last great venture was helping to found the University of the Sacred Heart in Milan, with Fr. Augustino Gemelli as the moving spirit. They had no money, no books, no laboratories, not even buildings. Twenty-five years earlier they had dreamed of founding such a university. Funds were somehow gathered. By 1926 the doors were opened. Since then thousands of students have graduated in every branch of learning, taking responsible positions in Italian politics, medicine, and in the teaching profession. Today the university has 9,000 students. Fr. Gemelli is still the rector magnificus.

Of Vico's family life, suffice it to say that he was radiantly happy as a husband and the father of three children.

In the fall of 1929 he underwent an operation. "It is a question of a few days and all will be well again," he told Gemelli. He refused the anesthetic. Alone with Msgr. Olgiati, his first biographer, Necchi confided his own diagnosis—a malignant tumor. He wrote his last will and the inscription for his grave: "DOCTOR LUDOVICO NECCHI, BORN IN MILAN 1876, DIED IN MILAN 1930, FRANCISCAN TERTIARY. PRAY FOR HIS SOUL."

The meager epitaph speaks volumes regarding his Franciscan Tertiary life. We pray that Holy Mother Church may soon see fit to raise Dr. Vico Necchi to the honors of the altar as

she already has Blessed Contardo Ferrini, tertiary lawyer who influenced Necchi during his student days at the University of Pavia. ●

KELLENBERG

(From page 51)

understands what is taking place and cooperates with God's plan and his grace.

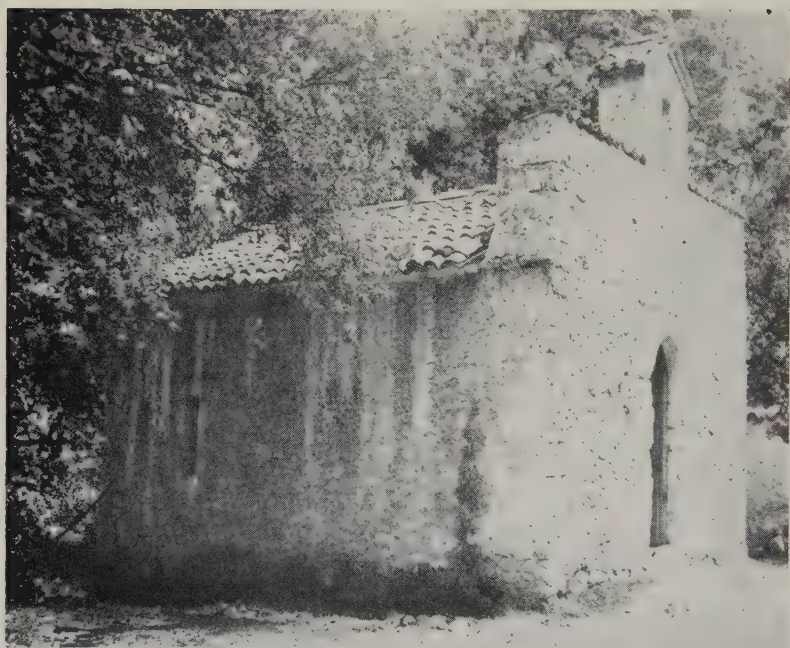
If we tend to forget frequently that adventure lies in the seemingly ordinary events of life, it may help us if we remember that St. Francis found his real adventure there. Today's housewife sweeping the floor of her kitchen is partaking of Francis' adventure of sweeping out churches. The father who denies himself many of the pleasures of life in order to rear a family of children is participating in the adventures of Francis the beggar, who went about ill-clad and hungry. Those who suffer cheerfully on a sickbed or with physical afflictions are sharers of adventure with the sick and almost-blind little man who thanked God for his pains.

In addition to the adventure that lies in everyone's everyday life, there is a far greater adventure in living the Christian life. It is an adventure that cannot be appreciated by those who do not accept our views about the destiny of man. They are forced by the narrowness of their outlook to see adventure only in acts of wordly bravery—such acts as Lindbergh's lonely flight over the Atlantic Ocean, when for thirty-two hours he strained his eyes through the mist for a glimpse of the shoreline of France. We can see far more adventure in the life of a Christian who for sixty-odd years pilots the frail craft of his soul through the strange territory of life, straining his eyes through the mist for the shoreline of Heaven.

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Franciscan Italy

Mark Hegener O.F.M.



Ancient Mary Magdalene chapel behind the church and monastery of Fonte Colombo. On its window sill (left) is still preserved a red T (Tau) said to have been painted by St. Francis.

Fontecolombo: Church and Convent

THE PRESENT CHURCH and cloister were consecrated in 1450 by Cardinal Nicholas Cusanus. They are simple and poor within, but tastefully decorated. On the right of the church is the entrance to the friary; to the left, the entrance to the sanctuary itself. It leads us at once to the old hermitage of St. Francis and his friars, consisting of two cells and a living room. Here Francis lived from 1223-24. Again in 1225 he was here and underwent a horribly painful eye operation. His eyelids were seared with a white hot iron. But he chided Brother Fire to be kind to him and he seems not to have suffered pain. On another occasion Francis invited a doctor to table in Fontecolombo; but the friars had nothing in the pantry. Francis nevertheless relied on Divine Providence and presently a woman came to the door bringing the brothers a real feast day evening meal (II Celano 166, 44).

Fontecolombo: Mary Magdalene Chapel

A LITTLE BEYOND THE dwelling place of the first friars is the Mary Magdalene Chapel. It stood here even before Francis' time but it was he who helped rebuild it. In the modest little tower hangs a bell which Francis tolled to call the friars together for prayer. Some of the friars lived at the hermitage, some in the caves of the mountain side; but when the bell rang they assembled in the little chapel to praise God together. Beyond the chapel is the so-called "Holy Forest," its trees growing out of the rocky, hillside soil, aged gnarled, knotty oaks. Tradition has it that no tree has been felled here since the time of St. Francis. It is really a remarkable Franciscan sanctuary in that it is still surrounded by a beautiful forest, since during the course of the centuries, the forests of Italy have almost all disappeared.



Detail of bas-relief bronze plaque on the wall of the monastery showing Francis and his brothers during instruction time at Fonte Colombo.

Fruitful Communions

by Philip Marquard O.F.M.

FREQUENT, NO DAILY HOLY COMMUNION is another duty of tertiaries. The rule directs: "They shall approach the Sacrament of the Holy Eucharist every month." This is the minimum. But the primary purpose of the Third Order is self-sanctification. There is no sanctification without Christ. Hence if you are in earnest about your personal sanctification you will communicate frequently, daily, if possible.

Such a frequent or daily practice often enough runs the danger of becoming mere routine and the real fruit is but seldom fully realized. In fact, all religious observance can easily petrify or ossify into a fixed, unfeeling rigidity. It is much like human love between man and wife. Too much is taken for granted. Any interior spirit tends to harden into formality and mere observance.

What must be constantly renewed and invigorated in the toiling, honest, earnest tertiary is not so much your exterior practice as your interior spirit. You grow lax and sloven and mechanical in proportion as interior conviction or attachment declines. Even your outward observance can accumulate into mounting reluctance and you might be tempted to drop it because you feel little is achieved.

Just think of the little seed in the quiet earth. Invisible, deep in the dark earth, the seed bursts and stirs and thrusts out tiny but vigorous tentacles. Silently, in the mass of heavy dough, the yeast too is at work, penetrating and lifting and lightening. So, always and unceasingly, your tertiary

life must grow and be nourished and stimulated and ruled from within. Only the spirit gives life, said Christ; and the words I have been speaking to you are spirit and life.

This interior spirit is partly a matter of knowledge, a knowledge that increases and deepens as your individual life matures. You must realize what you are doing in receiving Holy Communion. It is Christ himself in reality who is coming to you to be your spiritual nourishment. That is why he comes to you under the forms or appearances of bread and wine, which are the age-old elements of man's nourishment. You must, however, St. Paul tells you, "discern" the body and blood of Christ under these forms. When you pause to realize just what it is that you are receiving, then you shall "discern" the body and blood of Christ and your communions will not become just a matter of routine.

Yet you must remember that without strong faith you can do nothing as to knowing. For faith is absolutely necessary here. Six centuries ago, long before England was lost to the Faith, Baldwin of Canterbury clearly stated that faith in the Eucharist is a grace from God. He said: "Two things are very marvelous in this sacrament: one is, that such deeds should be done by God; the other is, that they should be believed by man. Those who do not believe that they are done by God, wonder that they should be believed. But, in truth, God is the Author both of the thing that is believed and of the faith that believes, and God is equally wonderful in both."

It was true faith like this that prompted King James II of England to give up his kingdom so readily. When the priest entered King James' death chamber and held up the Blessed Host, he asked: "Do you believe Jesus Christ to be really and substantially present in the host?" The King replied: "I do believe it. I believe it with all my heart."

In announcing the gift of the Eucharist, Our Lord himself said that the manna of the Old Testament was a figure of it. This mysterious substance fell from Heaven every morning. Taken by surprise at first, the Jews asked: "What is that?" In Hebrew "What is that" is "Manhou." Hence the name manna. We can easily see how this manna was a figure of the Eucharist. The deliverance of the Jews by blood of the paschal lamb and the passage through the Red Sea represent baptism which sets us free from sin. But being baptized does not mean entering into the Promised Land, into Paradise. We have to go forward slowly and painfully in the desert of this arid life. But while God feeds us every morning, if we wish it, with a heavenly food which day by day gives us strength and courage: it is the daily bread sent to us by our Father who is in Heaven. When we have entered the Promised Land, when we are in Heaven, manna will cease to fall; there will be no more Eucharist for we shall see God face to face and he will be our perfect nourishment without intermediary, without any sacrament.

There is another type of the Eucharist in the Old Testament that St. Thomas Aquinas has put in its proper place in the Office of Corpus Christi. The Prophet Elias had received a difficult mission from God, to resist King Achab to his face (3 Kings 19, 1-8). Discouraged and exhausted, he fled away and, again in the desert, he

lay upon the ground and said to God: "Lord, take away my soul, for I am no better than my father." And he slept in the shade of a juniper tree. An angel awoke him with the cry: "Arise. You have a great way to go." The angel showed him a hearth cake and vessel of water. Strengthened by that food from Heaven, Elias set out again and walked forty days as far as the mountain of God, Mt. Horeb. This bread is a good type of the Eucharist which restores your courage when you are cast down by the contradictions and apparent foolishness of this world. Sacrament of the love of God. It gives you strength to climb that steep mountain at the top of which you shall find rest and peace in God.

Besides, by knowledge of the Holy Eucharist, your interior spirit quickens by deepening your love. It must be a love that gradually and stubbornly pervades you entirely as yeast penetrates and pervades the entire mass of dough. St. Francis de Sales says that Jesus Christ gives himself to us only through love. The best disposition, then, for Holy Communion is to receive the Holy Eucharist in order to advance in the love of Jesus Christ. There is no such advancement in the face of self love. The more you strip yourself of selfishness, the more room you have for the love of Christ.

"Only he who has nothing left has a right to God. It is when your soul has emptied itself completely, that the Ocean, which is God, comes thundering in," says Verschaeve. In the measure that you detach your heart from creatures and creature comforts, not forgetting to include yourself in the general housecleaning, you dispose your heart to receive the grace of God, and, in a more literal sense, to experience the true fruit of Holy Communion.

If you see yourself little changed after frequent communions, it is high time to look at your heart. What does it love? Worldly things, self, creature comforts, and the like? You must pay a price to obtain fruit from Holy Communion. The price is the forfeiture of these worldly loves. Remove these obstacles, help prepare the soil, and for the rest it will not be yourself, but Christ himself, who will communicate spiritual vigor and health to your soul.

You do not show love for Christ unless you practice some "spiritual fasting." The Church intimates this by commanding the Eucharist fast for the body. Communion is a meal. You dispose yourself for a meal by working up an appetite, and appetite is a result of fasting.

Impose a fast on your vanity, love of pleasure, uncharitableness, selfishness and the like. Fast from the noise of the world and the idle chatter, and you will gradually develop a great appetite for the Holy Eucharist. You will eat with relish. If your mind, heart, imagination, and memory are chuck full of worldly things, how can you love the unworldly Christ? No, it is only through such "spiritual fasting," that true love is born and nourished. Then through your communions there will be an immediate strengthening of the union between your soul and Christ, a strengthening which means that your mind will more quickly think with Christ and your will more readily act like Christ.

In a church in Dublin there is a beautiful statue of Christ, which seems to convey the very striking pathos of his love for men. He is represented, sitting wearied by the roadside, like a tired man resting after a hard day's work. There is a wonderful appeal and dignity in the bowed shoulders and the attitude of the tired

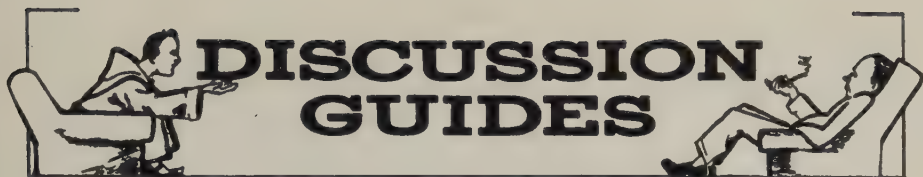
hands. The face of the statue is lit up by a yearning look that searches the depths of one's soul. One day a middle-aged man paused by this statue on his way out of the church. He passed his hands over the feet as if fondling them, and then quietly and deliberately placed his workman's hand in the hand of Christ. The whole action was so sincere and intimate that one forgot the marble and saw the living Savior holding that hand in his grasp and captivating the man with his eyes, as he must have done when on earth.

This incident expresses the close friendship you should have with Christ. The real friends of Christ are known by their zeal for his interests. They further every cause that makes his name more blessed upon the earth. This is the genuine love of Christ that brings true fruit in your holy communions.

Finally, we must add that any interior spirit is itself nourished by compatible external acts and behavior, as it will surely be injured by contrary activity. One way to develop a deeper appreciation of Holy Communion is to prepare and receive your communions with more reverence, humility, and faith.

Some years ago the Religious Bulletin of Notre Dame University contained an account of the death of a student. It was entitled: "Fred Was Prepared." It read: "Whenever Fred raised the lid on his desk in Carroll Hall, there, on its underside facing him, was his Eucharistic Calendar, known as 'Preparedness Year.' Every date up to his tragic death was marked with a circle. He had received Communion daily. He had lived the calendar's direction: 'Cross out the days you lose. Circle the days you give to God.'

(See page 70)



MORTIFICATION

AS WE TURN THE PAGES of *Life* magazine depicting the scenes of the valiant but futile uprising of the Hungarian people, we wince at the eyes and faces of the young that stare at us. We wince because in the United States we have had so little to suffer. We have just experienced what the economists tell us was the biggest Christmas spending "spree." We wince—we who must push ourselves away from a heavy laden table every feastday or holiday. Despite this overabundance, this luxury, we wonder if we would have the courage to face the same overwhelming odds faced by the courageous citizens of Hungary. Theirs was a courage born of pain and sorrow, depression and hunger . . . a courage kept alive by faith and nourished by mortification and penance.

SR. CLAIRE MARIE O.S.F.

TEXT: The spirit indeed is willing, but the flesh is weak (Mk. 14, 38).

When the spirit is lukewarm and gradually cooling to grace, flesh and blood needs seek their own. What is left, when the soul finds no delights, but that the flesh turns to its kind? And then animal appetite uses the argument of necessity as a pall. Then the carnal sense shapes a person's conscience (*Words*, 156).

SUBJECT: *Mortification . . . BECAUSE*

1. According to St. Francis, when does the flesh take over?
2. Christ's words are strong regarding a person who is not mortified . . . "Because you are neither hot nor cold I will begin to vomit you out of my mouth." To what does he liken such a person?
3. From your own experience can you cite examples of the flesh taking control when the spirit is weak?
4. What is a double safeguard for Franciscans against the flesh taking over?
5. What areas do high school students fail most in regard to the above? Select one area to be worked at.

IT IS THANKSGIVING DAY, 1956. The first Hungarian revolt is not so far behind that we can forget about it. On the avenue below my window the first 76 refugees are driving to the university union to be honored. And I think that I have seen the Sermon on the Mount, personified.

The raindrops are being turned to frozen pellets by the stinging wind, and the street is a challenge to one's feet. These people are joined by many others who are descendants or refugees from other Iron Curtain countries. The banners and placards they carry say very much. RUSS—GET OUT OF LATVIA! AMERICA!! BEWARE. BALTIC BLOOD. HUNGARIAN BLOOD. WHOSE BLOOD NEXT? And so on down the street, hundreds after hundreds, warm with hate for the diabolical, demonstrate and honor those who have had courage.

They are met by a professor who was once rector of a huge Hungarian university. My blind friend is there also. He was a little boy when he saw Hungary last, and now he is a student who has not done homework since the first news came.

What about those people though? They are here, yes. But they are alone, strange, sad, penniless, drained of everything that was once within them. Even here, in the midst of freedom they are captive, for they cannot even communicate thoughts.

Why did they revolt? How could they leave?

"Blessed are the meek . . ." What is meekness really? It is being silent when your feelings are hurt but getting angry when someone else's are. It is standing up when principles are attacked. It is refusing to be oppressed when the oppressor is destroying all semblance of good, and is cutting the natural law out of your heart with a knife. Then they are not meek?



Whose Blood Next?

by Gerald Liss, Tertiary

"Blessed are the peace-makers . . ." Or are these and their colleagues to be termed war-mongers because they have refused to accept the liberty of atheism and the freedom of Communism? But is it not true that peace prevails only when the hearts of men are peaceful? And can a man be at peace with himself as his country is slowly being sliced and eaten by swine who see only their own shadows reflected in the red lights which flood the walls about them and are from hell? Are they not then also peace-makers?

"Blessed are they who suffer persecution for justice' sake . . ." This is justice with a capital J. If there had never been a Mindzenty or a Stepinac, would there ever have been a revolt? If the churches had remained open would the people have had to break them open? If the commandments had remained law, would the citizens have had to kill to obtain Justice? Man can live without God, only for so long. Are these Hungarians not also persecuted?

Yes, all of this is true. But why even think of it? It doesn't really concern me. I am inside a dorm, sitting on a soft chair, next to a warm radiator. I have just finished Thanksgiving dinner. It is quiet and peaceful now, but on Sunday it will be a madhouse with the kids coming back. Then there will be people to talk with, and laugh with, and the gaiety will be broken only by a groan when the thought of homework to be done creeps into the back of some girl's mind. Comfort, glorious comfort!

But I am alone now, and in the quiet I am left with my thoughts and I am forced to reflect. The sign in the parade has frightened me. "Baltic Blood. Hungarian Blood. Whose blood next?" What if it would happen here? I want to think that it cannot. But, I know that "all that

is necessary for the triumph of evil is that good men do nothing" (Edmund Burke). It seems that there have been many times when something could have been done and I sat and looked and that was all.

Rotten movie advertisements, racial prejudice, religious persecution, crazy philosophies, and I sit and do nothing and so does everybody else. As an example, what about the public high school teacher who stands in front of his sociology classes and says, "I firmly believe that euthanasia is right. I am also positive that the right to sterilize should be upheld by the state. Sterilization and abortion should be legalized."

And that is just one little example. But multiply statements like that *ad infinitum* and we must agree that its end results is the general breakdown of morals. There is too much thinking along the line, "How far can I go before I damn my soul," rather than "How good can I be, because my goal is God and he can only be reached through goodness."

What if America were the next Hungry? What would I do? Would I be able to parallel the 76 that I have just seen? What would my reaction be if someone tried to take my freedom? That thought frightens me too; but actually, when I think of it, as long as the good do nothing, everyone is losing freedom, that freedom which is guaranteed by truth.

The good who count are young and vital. I thought that I was one of those. But now I am wondering. Could I pick up and go? Could I be a peace-maker? Could I suffer persecution for the sake of Justice, which is the long way of spelling God? Francis could. I am one of his followers. With the grace of God there is nothing which we cannot do. "Baltic Blood. Hungarian Blood. Whose. . . ?" ●

This Man Saw

by Xavier Carroll O.F.M.

FRANCIS OF ASSISI was many things. Above all he was clear sighted and truthful. His eyes penetrated people at a glance, (among them himself).

Most of us go through life seeing things the way we want to see them. We assign importance to things pretty much according to our inclinations. Then comes a calamity: the death of a dear one, a financial collapse, a crippling illness, a bitter humiliation, and suddenly our whole little personally constructed world comes tumbling down about our ears. For a moment we see which things really matter in life and which are quiet secondary. Unfortunately such insights do not frequently have lasting results. The glimpse of reality, momentarily stimulating, gives us to understand that we must reorder our lives. Dreading the effort, we only too gladly slip back into the "old ways." We close the shutters on the vast, challenging world "outside."

Francis' world came tumbling down but, thank God, he never bothered to rebuilt it. He had a glimpse at truth and he would never let it go. The world he did rebuilt was a new world so very different from that to which men were accustomed.

Francis' former world was falling apart when he was released from his imprisonment at Perugia after the ill-starred foray at the bridge over the Tiber. The collapse was complete in

a dark cave outside Assisi months later as he hid from his father. Not a stone stood upon a stone. What had once been of importance to him now lacked all meaning. He had walked into the presence of God and with God at his side had viewed himself, the whole of creation, the reasons for things. He had prayed: "Lord, that I may see!" and the "lumen Christi," the light of Christ, now shone in his eyes. Really, really, really, there is only one purpose to this whole business of existence. God and me. God, myself and all men in one relationship of love and adoration. All the experiences of life are to nourish this purpose. When they do not they have no meaning for me. They do not compel my respect. When they tend to this purpose but weakly they are entitled to just that much of my interest.

Things immediately fell into their correct place in this scale of values. He saw things according to their real importance. All illusions dropped away. First of all, illusions about himself.

For the first time he understood his complete dependence on God. He caught the full import of his position before him. Personally he was insignificant. What significance he had came from God. And how hard he had worked, how much he had done and said because of some foolish desire to be "counted for much." He had been so anxious for fine clothes to impress everyone with a dignity that wasn't his. How much he had wanted to be a famous warrior and hero! How indignant he had felt when taken lightly, ridiculed. He had been kindly and courteous to all, but how hard he had cultivated the friendship of "important" people.

It always helps to move in the "right" circles. Here he was nothing

at all and he was working so hard to keep people from finding it out. The light penetrated into the recesses of his soul and for the first time he saw the real motive that moved him. He laughed. How hard we try to justify our fits of temperament. We never become "angry"; we simply arouse ourselves to "uphold our dignity" or "see justice done." We are never timid and fearful of disapproval; we are simply "prudent." He laughed again. For so long he had thought he could add to his own stature. Now he saw that his real dignity was not measured according to what men thought of him or what he did or didn't do. He was what he was in the sight of God and nothing more.

He felt a warm fellowship with all men, too. He and everyone were equally dependent on God. If he was superior in any talent, refinement or station in life it was simply a mysterious provision of a bountiful Providence and reflected no greater dignity in him. He and all men were fellow beggars before the Lord. With complete sincerity he could say with reference to a passing criminal: "There but for the grace of God go I." Men have so much in common; namely, they have nothing.

There was so little that could ever sadden Francis again. It is difficult to be disturbed about something that doesn't mean much to you. People's opinions, his own accomplishments meant little to him henceforth.

Francis eyed everything in this uncompromising way. Nothing was valid, nothing sacrosanct unless it lined up with the main object of life. He knew no other norm. The fact that "this is the way it has always been done" of itself meant nothing to him. Was it functioning fruitfully for the purpose of life now? That was

the question. That it was a familiar, cozy way of proceeding had little value for him. And he was clear sighted enough to see and honest enough to admit that this was the only justification for many conventions in his society. For one thing he saw that the times called for an innovation in religious life and he created one contrary to the advice of many prudent men. He was called a radical for his pains. But then someone has sagely observed that historically this term has been applied to everyone who had done anything but sit on his fundament waiting for the prudent moment to arrive. Francis directed a calm, unblinking eye at everything. He was ready to re-examine in the light of his norm anything that had not been withdrawn from discussion by the Church. His faith was strong. He feared nothing. All he wanted to know was truth. He wanted to act in accordance with truth. He was always prepared to turn about in his course and run anywhere that truth beckoned, no matter how unfamiliar and startling the path.

It is easy to see that Francis was a disturbing person. He was absolutely frightening to those who thought it prudent to go doggedly along the familiar, safe and approved ways with head bowed low and nose to the road. Francis' head was high and eyes on the horizon. He looked only to the goal and saw the shortest, most efficient routes. Francis was open to truth and therefore open to every guiding grace of God. He was pliable. No subtle emotional needs played with his views and convictions. He saw clearly all the realities of God's world. God could lead him easily. He could make a saint of him. Francis had the first requisite—truthfulness. Some call it humility. ●

BOOKS

The American Catholic Family, John Thomas, S J., Prentice-Hall, \$7.65.

"This book," the author tells us, "deals with the family system of the Catholic minority in American society. Specifically, it attempts to describe and to analyze the special problems Catholics encounter in maintaining their marriage and family ideals." The purpose of this book is ably and skillfully accomplished, as the author gives us a thorough understanding of the Catholic concept of marriage, the characteristics of the American Catholic family, family breakdown, and programs for survival. What is of particular interest is the study of the reasons for family breakdown. At a time when one-third to one-fourth of present day marriages in America end in divorce, a study of the causes can point up some sharp lessons. One of the author's conclusions suggests that in premarital instruction one take into consideration a long view and not only the immediate adjustment that is necessary. His study shows that what may be excellent adjustment at one stage may prove to be a poor foundation for the next. Father Thomas dodges no questions. He investigates "war marriages," "forced marriages," "childless marriages," "mixed marriages." Arguing from the record, he shows the precarious nature of such marriages. In the last section of the book *Programs for Survival* the author offers some very sane ideas on restoring the dignity of family life. No marriage counselor can afford to overlook this book.

Catholic Church Music, Paul Hume, Dodd-Mead, \$4.50.

Paul Hume has done an admirable task in disseminating information for Catholic Organists and for others who should be interested in Church music. It takes a book of this kind, written in an amiable and even witty style, to funnel the Church's ideas to

the people. The Motu Proprio of St. Pius X and the Encyclical Letter of Pius XII on Church music have not been universally applied. The reason may well be that the details have not been sufficiently spelled out. All the more reason why a book of this nature is needed. The author gets down to practical details such as the relation between the choir director and his choir, what hymns are appropriate, what music is suitable for weddings, music in school. He has even included breathing and vocalizing exercises before rehearsals. The complete text of the two encyclicals mentioned above are also included, as well as a suggested reading list and suggested music.

Francis of the Crucified, Myles Schmitt, O.F.M. Cap., Bruce, \$3.00.

Everyone knows that Franciscanism greatly protected and advanced the social order of the middle ages. From it stem numerous popular devotions to the Passion of Christ, the Way of the Cross, the Holy Name, the Immaculate Conception. From it sprang an upsurge of sacred eloquence, the liberal arts and letters and science, philosophy and theology. For centuries the followers of St. Francis fed that sacred fire and made their spirituality predominant with popular books. Then the flame flickered and sputtered low. Their wonderful volumes are now stacked away on library shelves. Abbe Bremond says that the fault rests with the Franciscans themselves, "who sadly neglected to preserve the glories of their order." The book is an attempt and a quite successful attempt at that, to delineate Franciscanism in its major manifestations. The basic theme is the traditional one of Francis, the Mirror of Christ. The author takes us with Francis along the way of poverty, meekness, sacrifice, justice, and mercy. Francis recognized the sermon on the mount as a summary of everything Christ said in the Gospel so he literally

lived the eight beatitudes with joy and gaiety. Throughout the book the author is guided by the principle that Francis is not only to be admired, but also to be imitated. This book is a good source for Third Order conferences.

The Christian Life Calendar, Bruce, \$1.00.

Fr. Gabriel Hafford and Fr. George Kolanda have collaborated on this calendar. Fr. Kolanda has worked out the "ordo" for the liturgy and Fr. Hafford has given us a choice morsel of spiritual food for each day. Here is the theme that runs through the year: simplify your life by conforming your will to the will of God. Fr. Hafford, with his apparent levity, can teach a lesson in a whimsical sort of way. For example of St. Martina he writes: "This good lady, contrary to rumor, is not the patroness of mixed drinks with olives. Pray to her that people practice moderation in eating and drinking and they won't have to go on diets or become members of AA." Enough said, Get your own copy.

Mission to Paradise, Kenneth King, Franciscan Herald Press, \$3.00.

Story of Junipero Serra and the California Missions. The author takes us back to the Balearic island of Mallorca where Miguel Jose Serra was born on November 24, 1713. With him we see the Church where Serra was baptized, the Franciscan friary where he went to school. From the Lullian University in Palma, where he occupied the chair of philosophy, he came to the new world. Appointed leader of the group of missionaries sent to evangelize lower California, he began the work for which he is justly famous—the founding of the 21 California missions. This monumental work was accomplished against a background of constant threats from the Indians which nearly brought him martyrdom. Some of the original settlements have since grown into great and thriving cities as San Francisco and Los Angeles. Emerson once wrote: "An institution is the lengthened shadow of one man." If this is true, then the missions of California and in fact the whole Spanish dominion in the New World are the lengthened shadow of Junipero Serra. It was his dream which inspired others to labor at what must have seemed at first a hopeless task. Nothing impeded him. It was his inflexible will that kept

the mission project going. Only the arresting hand of death could bring his work to a close but even that could not fence in his indomitable spirit for as a matter of record the missions did not reach their zenith until several years after the death of Serra. This book is a worthy addition to the list of books on the life and work of a great Franciscan whose cause has been introduced in Rome.

Moods and Truths, Fulton J. Sheen, Popular Library, N. Y., 25 cents.

A complete and unabridged soft cover reprint of an excellent piece of writing. If you are troubled by the complexities of your daily existence, you will find in this thoughtful and stimulating book a clear road to peace and happiness. With the clarity and simplicity for which he is justly famous Bishop Sheen analyzes the most pressing problems that face men and women today and points the way to their solution.

Martyrs of Nagasaki, Frederick V. Williams, Academy Library Guild, Fresno, Calif., \$3.75.

Nagasaki made the headlines when the atom bomb practically obliterated the entire city. Years before that it had been front page news on the annals of the Church. Fr. Vilela, a Jesuit of the calibre of Xavier, was the first priest to evangelize Nagasaki. This was in 1560. In 1593 Peter Baptist and a handful of Franciscan missionaries arrived. Four years later these six Franciscans, three Jesuits and seventeen laymen gained the martyr's crown. "The blood of martyrs is indeed the seed of Christians" for the spread of Christianity went on unabated. The persecutions grew in fury, and by 1680 the Catholic Church appeared dead in all Japan. In 1859, however, after two hundred years of persecution and isolation there was meager evidence of Catholicism. Six years later Fr. Petitjean discovered a colony of Christians who had remained true to their faith in spite of the bitter persecutions. The ill advised atomic bombing of Nagasaki has destroyed so many of the relics and churches that have stood as a monument to the work of the early missionaries and the lasting loyalty of the faithful. The people of Nagasaki took the blow as they had taken other blows. There is no bitterness, no complaint; only compliance to the inscrutable will of God. The book will be read with avid interest.

ITEMS of INTEREST

Fr. Jose Francisco de Guadalupe (Jose) Mojica, O.F.M. has written his memoirs, causing quite a little enthusiastic comment in the Latin American periodicals on hand. Though not a professional writer, he has evidently told his story well, taking the reader through the memorable events of his life as a poor boy who finally gets a singing opportunity. Parallel to his life in opera and show business runs the account of his struggle for self-realization and happiness which he finally found in the Franciscan monastery in Peru where he entered the Order. Mojica had dabbled with spiritism, taken up yogism, before finding again the faith of his fathers.

Operatic success in Mexico was no guarantee of success in New York, Mojica found. But in New York he was fortunate in meeting Luis Guzman, who was planning a new opera company in Mexico. Mojica became a member of the enterprise. Enrico Caruso came down to Mexico for the new company's opening night. Mojica sang the catavina from Faust and received a tremendous ovation. Caruso signalled to the young tenor; he grasped Mojica's hand and held it warmly as the crowd applauded.

With Dolores del Rio, Lupe Velez and Ramon Novarro, plans were being drawn up for the formation of a movie company in Mexico. Mojica was on a world tour; suddenly in the city of Cusco, Peru, his long struggle came to an end and he made up his mind to enter the Franciscan Order there. The grace of his conversion is like the grace that came to St. Paul after he had kicked against the goad and found it hard. Mojica borrows a phrase from St. Paul and with it gives a title to his memoirs: *I, A Sinner*.

Only O.F.M. in Sweden Swedish convert, Fr. Augustine Lundin O.F.M. will be the first Franciscan priest to take an active post in Sweden in modern times. There are no Franciscans in Sweden at present. Fr. Lundin, formerly a practising psy-

chiatrist in that country, believes that the Franciscan approach to Catholicism contains what many of his fellow-countrymen seek in religion.

After his conversion from Lutheranism, Fr. Lundin vowed that he would carry the same truths he had found to Sweden. He maintains that many there are not happy, in spite of the fact that they live in the highest material comfort.

In an interview given to the "Osservatore Della Domenica," Vatican City weekly magazine, Fr. Lundin told how he had been haunted by religious problems even from childhood. "I sought help from my own religion in order to fulfill my aspirations," he said, "but I did not find what I wanted there."

He tried Buddhism next, and it failed him. A friend suggested that he go to San Damiano monastery in Assisi for a rest. He did so and explains that there he went through the final phase of his conversion.

"One night," he said, "after I had prayed a long time before the Byzantine Christ which had spoken to St. Francis, I felt that I had found what I had been seeking for years. I then understood that the atmosphere of serenity, peace and purity which reigned at San Damiano could come only from the possession of truth."

On the background of psychiatry the experience was suspect and the Doctor thought it might have been mere auto-suggestion. He decided to think the matter over for a year, returning to his professional practice in Stockholm and in the meantime he continued studying the Bible and the Catholic religion with the help of a Dominican priest.

When he felt ready and sure of himself, he returned to Assisi where he was received as a Catholic in the chapel of the Bishop of Assisi. He remained in Assisi, entered the Franciscan order and was ordained there recently.

Fioretti Worth \$675.00 American Library Service, 117 W. 48th St., New York, 36 N. Y. offers a 15th century edition of the "Fioretti" printed in Florence for a certain "L.R." Of the present edition only five copies are recorded in the new Italian Census of Incunabula, three of which are imperfect. This and the copies mentioned seem to be the only ones known.

Abbe Englebert who wrote "St. Francis of Assisi" and "The Last of the Conquistadors: Junipero Serra," recently published, is the author of another book just published by P. J. Kennedy & Sons entitled "Adventurer Saints." Of interest to us is the fact that the book contains a life of Brother Giles of Assisi, one of the first companions of St. Francis, known for his penetrating "Sayings" and his simple love of God. Fr. Englebert has also written a shorter life of Junipero Serra for this his latest publication.

Modern Franciscan Martyr On January 9, 1955, in an unknown Red Chinese prison, Fr. Robert Guerra O.F.M. died after four years of martyrdom-imprisonment. His death has been announced only recently by the Chinese Government. Fr. Guerra, born in Italy on October 25, 1891, was ordained in 1915 and sent to Laohokow, China in 1923. Fearless, uncompromising and outspoken, Fr. Guerra was arrested by the Communists on June 14, 1951. His "trial" came only after four years of imprisonment when he was sentenced for life.

New Poor Clare Monastery has been established near Warwick, Virginia at 1110 West Warwick and is called Bethlehem Monastery. Mother Agnes P.C., six professed nuns, one novice and three postulants form the nucleus of the new community established from the Poor Clare convent in Cleveland, Ohio. The six professed nuns were all professed on October 24 in Cleveland it is thought that it is the first time in the history of the Poor Clares in the U.S. that six novices were ever professed in the same monastery on the same day. The members of the new community were flown to Warwick in a private plane through the kindness of a benefactor of The General Tire Co. Bro. Simon, reports the sister from Cleveland, was successful in getting the nuns a free ride, but has not been so successful yet in paying off the debt on the

new monastery. And so the islands of contemplation continue to multiply throughout the U.S. as year by year new monasteries are established.

Cardinal Merry Del Val, whose cause is up for beatification, has often been rumored to have been a Franciscan Tertiary. We have asserted so in these columns, having had information to that effect from one or the other Italian Franciscan publication. Fr. Hilary McDonagh, editor of *The Franciscan*, publication of the English Franciscan Province, has written to us quoting page 22 of Msgr. Dalpiaz' *Cardinal Merry Del Val* (Burns, Oates & Washburne, London 1937) as follows: "... So he had scarcely been granted permission for a private chapel then, having become a Servite Tertiary (1) he decided to have painted a picture of Our Lady in the desolation of Good Friday." The footnote (1) reads as follows: "He was received into the Servite Third Order by Father Alexis-Marie Lepicier, then Prior-General and afterwards Cardinal."

Continues Fr. Hilary: "The same book does mention that Cardinal Merry Del Val was twice Papal Legate at Assisi: October 1920 for the first centenary of the finding of the body of St. Francis, and October 1926, on the seventh centenary of the death of St. Francis. (Cf. pages 233-238).

On pages 238 we read: "There can be no denying that with the meeting at Assisi dawned the reconciliation now accomplished for October 4th 1926 was the first time since 1870 that a Minister of the King and a direct representative of the Pope met, and that desires for peace were expressed in the official speeches. And it was exactly on that date as was known later, that there was laid the first foundation stone of religious peace between the Church and Italy."

"The Cardinal," adds Fr. Hilary, "visited several of the Franciscan shrines at various times. An interesting account is given on pages 113-118 of an incognito visit to Assisi. In Forbes' life I am sure I have seen a picture of him resting beneath a cross at Rieti."

Public Relations Patron St. Bernardine of Siena has been appointed patron saint of public relations and press agents, probably because he was such a good propagandist at spreading devotion to the Holy Name of Jesus, using the placard with the initials familiar to us now: IHS. This was his

trade mark and the trade mark reminded the people of St. Bernardine's theme—his product, namely, devotion to Jesus Christ! Perhaps the Holy Father wanted to bring home to this powerful group of people in our times—press agents and public relations people—that their job also can work for good or for evil, depending on what they promote. At any rate, theirs too is the task of spreading God's Word, or at least negatively, of not hindering the spread of God's word.

Columnist Herb Caen adverts to St. Bernardine's new job in his column and remarks that the new appointment prompted Eugene Hoffman, Vice-President in charge of public relations for American President Lines (and a prominent Catholic layman) to smile: "He has his work cut out for him. Certain press agents we know would really try the patience of a saint!" ●

From the Central Office comes a *Directory of Third Order Youth Fraternities*. It lists the names and addresses of all the Youth Fraternities in the United States. There are 132 entries which indicate healthy progress in the field. The directory is available from the Central Office, 8140 Spring Mill Road, Indianapolis 20, Indiana. ●

COMMUNION

(From page 60)

"He heeded the direction to prepare. He rose every morning to serve the six o'clock Holy Mass and received Holy Communion. He took the offensive; hardened himself morally, physically, and intellectually."

You must undertake the same steps. Holy Communion represents the

fruit of Christ's suffering, perspiring, bleeding, and dying. To make yourself a fit recipient, you too must bleed and perspire a little. It is a sacrificial banquet, and demands such an attitude or disposition in keeping with it. To rush in, all taken up with your life, receive a hasty communion, make a short thanksgiving, and run off again, can hardly bring you the full blessings of the Eucharist.

Hence reexamine yourself and your motives in view of what you read here, and bring your holy communions up to the standard of a sincere follower of St. Francis. ●

KELLENBERG

(From page 55)

The non-Christian must find adventure, like Winthrop, in going to Africa to fight the wild beasts. But we can find all of the adventure we desire in facing Satan, the roaring lion who is constantly prowling in our own hearts.

For the class of Christ is a call to adventure of the most trying but also of the most glorious character. The non-believer may admire Francis as a valiant man, a happy man, an adventurous man. But Francis was a Christian man before he was any of these. Only when one grasps that fact is he ready to share to the fullest in Francis' courage, in Francis' joy, in Francis' spirit of adventure. ●

P.A.S. membership fees help pay the production cost of these films. The greater the number of memberships, the more filmstrips are made. So far over 200 filmstrips have been produced by Co-op Parish Activities Service. For a list of these P.A.S. filmstrips and selling prices see pages 90 to 95 of the catalog.

2. BUYING

This Co-op Buying Service is explained on page 81 of the catalog. In addition to furnishing its own filmstrips on a sale basis, Co-op Service buys filmstrips produced by the following firms with whom there is a dealer's arrangement: Society for Visual Education, Declan X. McMullen, Budek, Catholic University, Eye Gate, and Catechetical Guild.

When you buy through Co-op Services you save. You pay the full regular retail price at the time of purchase, but at the end of the quarter year after the date of purchase you receive a dividend ranging from fifteen to twenty-five percent depending upon varying conditions.

3. RENTING

This Service enables co-op members to rent 100,000 religious and secular filmstrip pictures for use in their parochial clubs, fraternity meetings, convert classes and public meetings, not only making it easy to conduct interesting and instructive classes and meetings, but also making the selected topics better understood and remembered. The only cost to members is the small mailing expense. A statement for postage used by P.A.S. on your shipments, will be sent at the end of June. **DO NOT SEND POSTAGE WITH RETURNED FILMS.**

This free Co-op Rental Service offers more than 2,000 strips, or 100,000 pictures.

Filmstrips Schedules

Membership who wish to use filmstrips regularly, send in a schedule of the strips they wish to use each week, or tell P.A.S. what subject they wish to cover, for instance Bible, Catechism and Literature, and P.A.S. sends a strip on each of these subjects each week. *Each member may use from one to six filmstrips each week.*

When ordering filmstrips give the P.A.S. number of the strips you want, and also a second and third choice, in case substitution is necessary. It is of course *impossible for us to supply all members with seasonal slides at one time*, for instance, Lincoln slides for February 12.

Slides are to be returned one week after they are received unless other arrangements are made.

Other Features Available

1. Colored (52 set) Pictures on the Bible with Bible story text reference. Size 21 x 31 inches.
2. Life of Christ (40 set) Pictures in color, which make a connected story. Size 6 x 4 $\frac{3}{4}$.
3. Colored Pictures on the Mass and the Rosary. Size 3 $\frac{7}{8}$ x 5 $\frac{3}{4}$.
4. Other catechetical visual helps.

HATS OFF TO FR. BASIL JANASIK, O.F.M.

The other day we received a letter that would thrill the heart of any circulation manager. We received an order for *246 new subscribers*. The order was received from and paid by Fr. Basil Janasik, O.F.M., Provincial Commissary of the Assumption Province. He sent in his list of directors and told us to bill him for those who were not subscribers. We take our hat off to Fr. Basil. This is the type of cooperation that will guarantee the solvency of the FORUM. It is our fond hope that the other twenty-eight Commissaries will see fit to follow this wonderful example. Now that the NEWSLETTER is published exclusively in the FORUM it is more important that *all directors be subscribers*.

CALENDAR OF PLENARY
INDULGENCES
FEBRUARY

Purification. G.A. & P.I.

Bl. Andrew dei Conti C. 1. Or. (Conv.)

St. Joseph of Leonissa C. 1 Or.

St. Peter Baptist & Comp. M. 1 & 3 Or.

St. Peter Baptist (Conv.)

St. Jane of Valois W. 3 Or. (Cap

Way of the Cross (Conv.)

Bl. Andrew dei Conti C. 1 Or. (Fran. and T.O.R.)

St. Conrad of Piacenza C. 3 Or.

St. Margaret of Cortona Pt. 3 Or.

Bl. Angela of Foligno (1). Bl. Louise of Albertoni (2), W. 3 Or. (Fran.)

OBITUARY

Sr. Ethelbert (Oldenburg), Sr. Reginald (Oldenburg), Sr. Nichola (Oldenburg), Sr. Domitilla (Millvale). St. M. Vanossa (Springfield).

Chicago: Annie Herald, Louise Fortman, Josephine Bednar, Josephine Jayne, Mina Rowantree—**Cleveland:** Betty Artina, Rose Geller, Helen Puhalla, Ella O'Connor—**Detroit:** John Thornton, Mathilda Mahoney, Rachel LePlae, Margaret McNamee, Thomas Rutledge, Henrietta Burger, Theresa Johnson, Mae Morrison, Sarah Townsend, May Storey, Margaret Weber—**Milwaukee:** Anna Schmid, Alice Turek, Antonia Gizella—**St. Louis:** Margaret Pieper, Marie Collier, Catherine Jennemann, Hattie Heagney, Louise Hüller, Katherine Wallrapp, Mary Boka, Leo Geissen, Theresa Gilroy, Genevieve Kissing—**St. Paul:** Anne Ritt.

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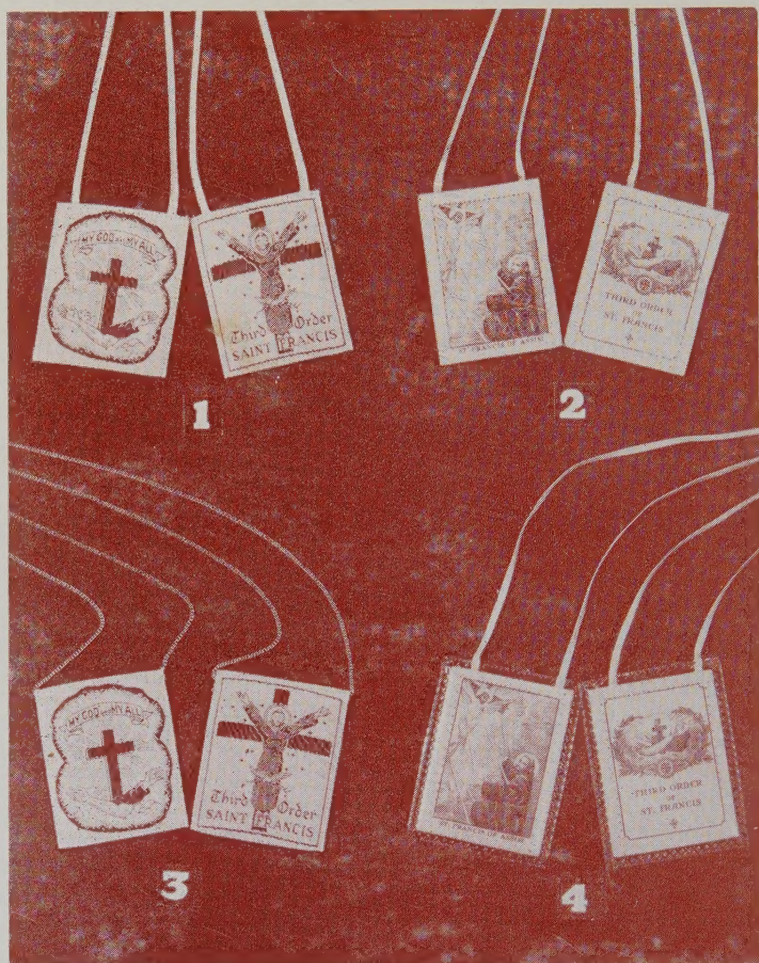
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